REFORMATION TODAY '86

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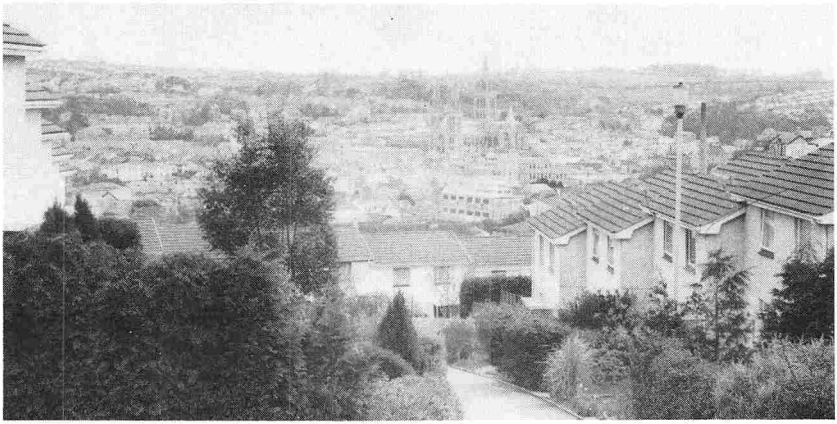
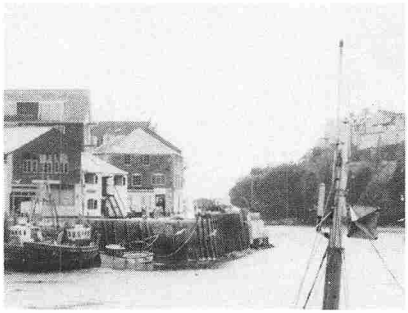
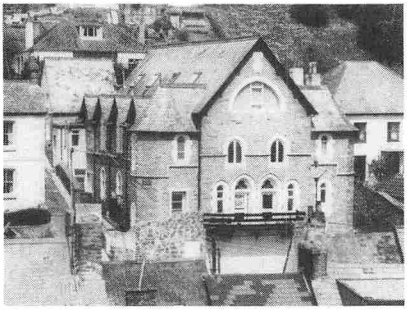
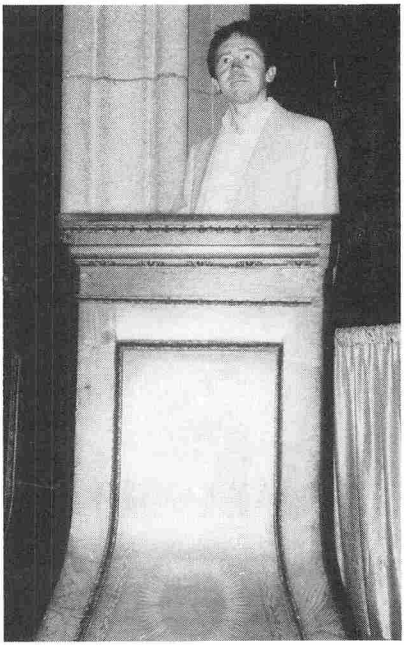


A view of Truro showing the dominant position of the cathedral, in which is to be found the pulpit of Samuel Walker of the 18th century shown below. See editorial for comment.

The pretty estuary of the coastal towns of East and West Looe, Cornwall is pictured below. In West Looe is to be seen a church which has been turned into flats, In most instances where churches have closed down it will be found that Liberal theology took over first. Readers will find further comments on this subject in the review of the book 'Reformed Theology in America', and also on page 2, and particularly the article on unregenerate theologians.







Editorial

The vision to plant a Reformed Baptist church in every major town of Cornwall probably originated in the mind of pastor J. K. Davies, now at St. John's Wood, London. That is a worthy vision, not for Cornwall only, but for England, for France and Germany, and indeed for the whole world.

It is a vision that has been largely fulfilled in Cornwall. However Truro is a major town without a Reformed Baptist church. There are plans to strengthen a group there and build up the work. J. C. Ryle includes the life of Samuel Walker of Truro in his Eighteenth Century Leaders. Pictured opposite is the pulpit used by Samuel Walker. It now has a place in the Anglican Cathedral of Truro. In the photo is Dr. Andrew Rotheray ('Broad Reach,' Nancemellyn Close, Perranwell Station, Truro TR3 7RG). He is the leader of a regular meeting of Christians in Truro.

Tony Hutter, newly called as pastor of a Reformed Baptist church in Newcastle-on-Tyne, requests that we should make that work known, which we are very happy to do. Tony's address is 59 Julian Avenue, Walkergate, Newcastle-on-Tyne NE6 4RJ.

A letter from Australia urges us to follow up with the idea of an International Association of Reformed Baptists. This magazine is devoted to that concept and is happy to report details such as those given above. The problem with any association is administration. The peril and weakness of independency is isolationism. Isolated churches so easily succumb to eccentricity, lawlessness or tyranny. We have a different view of Acts 15 (see article by Paul Clarke, *RT* 69 page 24), to that held by our Presbyterian brothers, but welcome association and the voluntary participation of independent churches in association with others at various levels. But there is always the problem of administration.

Holding Church History in Perspective

The reviews under the above heading hardly do justice to the value of the books introduced. To be able to look back at the life of a leader and at the same time hold in perspective his theological contribution is very profitable. To have so many leaders together and to be able to benefit from them all is unusual. It is almost impossible to do this with leaders of our own time. We stand too near a leader like Dr. Martyn Lloyd-Jones to be able to assess strengths and weaknesses. The reviews of two controverial books by Victor Budgen illustrate the point. We should note that the two books in question are not published by the Banner of Truth, and both books are selected with motives which we would question.

The review of the book, *Reformed Theology in America,* is much shorter than I would like it to be. It would be profitable to return to this volume and give details of the lives of Charles Hodge, B. B. Warfield, Gresham Machen, Cornelius van Til, Louis Berkhof and Herman Dooyeweerd, highlighting the outstanding features of their theologies.

Front cover *Following the annual Leicester Conference for ministers we were privileged to have visits from overseas ministers. Branco Tjaikovsky from Macedonia, Yugoslavia, visited Cuckfield and Liverpool. Joseph Imakando, Baptist minister from Lusaka, Zambia, visited several churches. He is pictured with two elders of the Belvidere Road Church. John Irvine, full-time elder (on the left), and Malcolm Evans, elder and missionary secretary. 280 attended the Banner of Truth conference in which there was a very high standard of teaching and fellowship. There are many factors which cause discouragement as far as evangelicalism is concerned in the U.K. but the success of the Leicester Conference is a great encouragement.*

Reflections on the preaching of Dr. Martyn Lloyd-Jones

In reading a selection of Sunday evening sermons, *I Am Not Ashamed,* D. Martyn Lloyd-Jones (Hodder and Stoughton, £4.95), nostalgic recollections flooded into my mind. I was clinging to my teenage years when I first heard Dr. Lloyd-Jones preach. I cannot remember a word of what he said, let alone the text, only the impression left that this was different and enormously important and I must find out why. He once tried to refresh my memory of the occasion, reminding me of the subject of his sermon and describing the effect it had had upon some of the hearers whom he named, but still I could not remember the words, only the Word.

I rarely missed opportunities to hear him preach from that time onwards. He became a powerful intellectual influence in my life. Imitation of his style and mannerisms was outgrown early, but the rigour of his spiritual imperatives endured, and to this day I can frequently hear his voice at my elbow, prompting, admonishing, encouraging.

Both his preaching on cassette and in print lacks the unction brought by his personal presence, but they are all we have to regulate our memories. To read these Sunday sermons is a homiletical education in itself, a training in evangelism, in logic and in moral courage. Formally they are messages on the nature of the Christian gospel: what makes them memorable is the white heat of suppressed passion which one feels.

Dr. Lloyd-Jones was renowned for his demolition of the liberal mind. Yet nearly always his swift despatch of the high priests of progress bore a moral message: the dangling corpses of modernism were specimens of intellectual sloth, of thoughtless prejudice, of arrogant pomposity, of blatant bad logic, of dishonesty in exposition, and of pathetic faith in threadbare man.

What an unpopular message it is. Little wonder how few came to hear him, and that many who attended once, never returned. This came home to me one Sunday evening in Westminster Chapel at the time these sermons were being preached. I had brought along a Canadian friend on his first visit to England. We sat down upstairs in the Chapel and I turned to him and said, rather smugly, 'This is the largest congregation in England'. 'Is that so?' he replied, shaking his head sadly. I looked at the 1,300 people again, and all the empty pews, the entire top gallery closed, and thought of the hundreds of towns in North America with their 'First Baptist Church' and 'First Presbyterian Church' which had larger congregations, and saw it through his eyes. Here was London, with its millions living within ten miles of this pulpit, and here was this man with this preaching, and yet just these folk appreciating this ministry. That fact has both sobered and encouraged me during my own pastorate. What is the greatest preaching without the presence and blessing of the Holy Spirit upon the word? That, I understand, was the source of the Doctor's yearning for the Spirit to fill his congregation with reviving grace.

Geoff Thomas.

The Missionary Example of Adoniram Judson – Part 1

Tom J. Nettles

In 1849 a friend remarked to Adoniram Judson that it would be a strange providence should he not live to finish the Burmese dictionary upon which he had bestowed so much labour. He replied, 'To me it will be a strange providence if I do. Men almost always leave some work, that they or their friends consider vastly important, unfinished. It is a way God has of showing us what really worthless creatures we are, and how altogether unnecessary, as active agents, in the working out of his plans.'[1]

This same understanding of the work of a missionary pervaded the entire ministry of Judson. God needs no one; we all need him, must be obedient to him and must receive with gratitude whatever comes from his hand. We have a striking illustration of Judson's commitment to this view. When Dr. and Mrs. James, two Southern Baptist missionaries, died in the China Seas, Judson remarked concerning the possible adverse effect this could have on the zeal of the Southerners for the mission cause:

> O, when *will* Christians learn that their puny, polluted offerings of works are not necessary to God? He permits them to work, as a favour, in order to do them good, personally, because he loves them, and desires to honour them, not because he needs them. The withdrawal of any man from his harvest field, however learned, and wise, and good, however well-prepared, even by a lifelong discipline for that particular part of the field, is no loss to *Him.* As though the omnipotent God had so few weapons in his armory, that we must tremble and faint at the loss of one! – I have thought for years that God, in his dealings with us, aims particularly at our individual development and growth, with the ultimate object of fitting each one of us personally for the life to come; and when, in his infinite wisdom, he sees that the recast of our original natures is so filed and rasped and polished as to be ready for the position he designs us to occupy, he graciously removes us thither.[2]

'Though he slay me, yet will I trust him' could well be the theme of Judson's life. Adoniram Judson was born August 9, 1788, and died April 12, 1850. His father was a Congregational minister, who had ambitious ministerial goals for his son. Judson's childhood and student days show him to be a person of great passion, perseverance, and mental alacrity. He possessed a constitutional ability and mental determination to focus powerful energy upon one object of interest or challenge. He also could extend this energy and intensity over long periods, virtually exhausting his object of attention with a genius that few, if any, of his contemporaries could match. His days of Deism and the unusual circumstances

leading to his conversion prepared him for the kind of scepticism he would find in Burma. The philosophical arguments for the existence of an active and revealing God as well as the evidence for the truth of Christianity so well fixed themselves in his mind, that they served him in his missionary endeavours throughout his life.

Judson's commitment to missions began with a reading of Buchanan's *Star in the East* in the year 1809, while a student at Andover Theological School in Connecticut. Casting aside thoughts of the prestige and comfort of his immediate surroundings, he became part of a group at Andover under whose energies the American Board of Commissioners for Foreign Missions was founded.

Judson often promoted the mission cause by preaching on this subject in the churches. In Bradford, Massachusetts, Judson found himself the guest of the Hasseltine family. There he met Ann, soon to become his wife and the first female from America to leave her home to go to a foreign land for Christian Missions. A summary of Judson's character and commitment can be seen in this letter he wrote to her parents asking for her hand in marriage.

> I have now to ask, whether you can consent to part with your daughter early next spring, to see her no more in this world; whether you can consent to her departure for a heathen land, and her subjection to the hardships and sufferings of a missionary life; whether you can consent to her exposure to the dangers of the ocean; to the fatal influence of the southern climate of India; to every kind of want and distress; to degradation, insult, persecution, and perhaps a violent death. Can you consent to all this, for the sake of him who left his heavenly home, and died for her and for you; for the sake of perishing immortal souls; for the sake of Zion, and the glory of God? Can you consent to all this in hope of soon meeting your daughter in the world of glory, with a crown of righteousness, brightened by the acclamations of praise which shall redound to her saviour from heathens saved, through her means, from eternal woe and despair?

This description given by Judson of the nature of missionary life as they experienced it was not far removed from reality. Even in the light of such prospects, Ann and Adoniram Judson joyfully went. What theological foundation prompted and supported them in this enterprise?

The Theological Foundation

No matter how strong the personal qualifications, a mission without a proper theological foundation is doomed to failure or, even worse, to bring dishonour upon God and the gospel. In his memoir of Judson, Francis Wayland summarizes the theological commitment of both Adoniram and Ann Judson in the following way:

> They always enjoyed the most entire certainty as to the result of their labours, though occasionally doubting whether they should live to witness it. Their con-

fidence rested solely and exclusively on the word of God. They believed that he had promised; they, doing as they believed his will, accepted the promise as addressed to themselves personally. Their daily work was a transaction between God and their own souls. It never seemed possible to them that God could be false to his promises.

> . . . all missions, whose object is radically to renew and render meet for heaven the heart of man, must be sustained by the same confidence in God. Nothing could be more absurd than the attempt, by human power, to create or to sustain in the human soul that holiness without which no man shall see the Lord. . . . The belief that the conversion of men is the work of the Spirit, and the reliance on the promise of God that he will make the message of the gospel effectual to the salvation of men, wherever it is delivered in faith and love, some I think, to have stood out in bolder relief in the planting of this mission, than in many others with which I am acquainted.[3]

This narrative by Wayland points to three realities in the Judsons' theology which permeated all they did: (1) their commitment to Scripture as the Word of God; (2) their confidence in God's faithfulness to the covenant of redemption; and (3) their conviction that God had an intention of a great and overpowering success of gospel preaching in missionary endeavour.

Commitment to Scripture

None can honestly doubt the commitment Judson had to the Bible as the Word of God. His enormous labours in translation bear eloquent testimony to this conviction. Having arrived in 1812, Judson did not begin any translating work until 1816. In that year he wrote to Dr. Lucius Bolles, corresponding secretary of the Missionary Convention, the following report of plodding progress:

> I long to write something more interesting and encouraging to the friends of the mission; but it must not yet be expected. It unavoidably takes several years to acquire such a language, in order to converse and write intelligibly on the great truths of the gospel. Dr. Carey once told me, that after he had been some years in Bengal, and thought he was doing very well in conversing and preaching to the natives, they (as he was afterwards convinced) knew not what he was about. A young missionary who expects to pick up the language in a year or two will probably find that he has not counted the cost. . . . However, notwithstanding my present incompetency, I am beginning to translate the New Testament, being extremely anxious to get some parts of Scripture, at least into an intelligible shape, if for no other purpose than to read, as occasion offers, to the Burmans I meet with.'[4]

This reading of Scripture to the Burmans proved effective. The first convert to Christianity, Moung Nau, was converted largely through hearing the Word read. Mrs. Judson describes the eagerness with which Moung Nau absorbed Scripture.

> It is peculiarly interesting to see with what eagerness he drinks in the truths from the Scriptures. A few days ago, I was reading with him Christ's Sermon on

the Mount. He was deeply impressed and unusually solemn. 'These words,' said he, 'take hold on my very liver; they make me tremble....' Mornings and evenings he spends in reading the Scriptures, and when we all meet in the hall for family worship, he comes and sits with us; though he cannot understand, he says he can think of God in his heart.[5]

Judson had no fear to enter into philosophical discussion with the Burmans who had a penchant for that discipline, and he delighted to demonstrate the superiority of the Christian faith and the necessity of a divine revelation just such as the Bible provides. In no way, however, did Judson consider rational demonstration superior to the word of Scripture. Moung Shwa-Gnong, a teacher, disputed with Judson regularly. Often the conversation centred its attention on the truth of the Christian Scriptures and the necessity of believing all they say if one has true faith. On one occasion, after several hours of 'metaphysical cavils' as Judson called some of these discussions, the inquirer said that he believed in God, in his Son, Jesus Christ, and in the atonement. Judson, knowing the Deistic tendencies of Moung Shwa-Gnong, continued pressing him.

'Do you believe all that is contained in the book of Matthew that I have given you? In particular, do you believe that the Son of God died on a cross?' 'Ah,' replied he, 'you have caught me now. I believe that he suffered death, but I cannot admit that he suffered the shameful death of the cross.' 'Therefore,' said I, 'you are not a disciple of Christ. A true disciple inquires not whether a fact is agreeable to his own reason, but whether it is in the book. His pride has yielded to the divine testimony. Teacher, your pride is still unbroken. Break down your pride, and yield to the word of God.' He stopped and thought. 'As you utter those words,' said he, 'I see my error. I have been trusting in my own reason, not in the word of God.' Some interruptions now occurred. When we were again alone, he said, 'This day is different from all the days on which I have visited you. I see my error in trusting in my own reason, and I now believe the crucifixion of Christ, because it is contained in the Scripture.'[6]

After several more months and several tough confrontations with an uncompromising Judson, Moung Shwa-Gnong was baptized as a believer July 18, 1819.

The translation of the New Testament was not complete until the 1st of June, 1823. On August 5, 1823, Judson sent a letter to Daniel Sharp in America.

It is with real satisfaction that I am able to inform you of the completion of the New Testament in Burman, about six weeks ago; since which I have added, by way of introduction, an epitome of the Old Testament, in twelve sections, consisting of a summary of Scripture history from the creation to the coming of Christ, and an abstract of the most important prophecies of the Messiah and his kingdom, from the Psalms, Isaiah, and other prophets. I trust this work will be found as valuable at present as the preaching; for though not strictly speaking, the word of God, it is compiled almost entirely in the words of Scripture, is received by the converts with greater eagerness and found to be

> peculiarly interesting and instructive and forms, moreover, a sort of textbook, from which I am able to communicate such information on the history, types, and prophecies of the Old Testament in a systematic manner.[7]

The members of the board of the General Missionary Convention expressed their desire that Judson continue with his translating until the Old Testament was also complete. As the number of inquirers increased, so did the frustration of the translator.

> Our house is frequently crowded with company; but I am obliged to leave them to Moung En . . . in order to get time for the translation. Is this right? Happy is the missionary who goes to a country where the Bible is translated.[8]

Judson did realize that he was uniquely qualified to pave the way for others in this endeavour and thoroughly understood the necessity of his stewardship at this point. As early as 1816, when he had first begun his translating, he made this interesting and pertinent remark.

> I am sometimes a little dispirited when I reflect that, for two or three years past, I have been drilling at A, B, C, and grammar. But I consider again that the gift of tongues is not granted in these times; that some one must acquire this language by dint of application; must translate the Scriptures, and must preach the gospel to the people in their own tongue, or how can they be saved?[9]

Though the task was often gruelling, his confidence in its value never decreased. In June 1832, Judson concluded that it was his duty to confine himself exclusively to the work of translating. According to his calculations, this course of action would allow him to complete the task in two years. He begged the prayers of his friends that 'in my seclusion, I may enjoy the presence of the Saviour, and that special aid in translating the inspired word'.[10]

On December 31, 1833, Judson wrote the corresponding secretary of the General Missionary Convention:

> I did hope, at one time, to have been able to insert, under this date, a notice of the completion of the Old Testament; but, though I have long devoted nearly all my time to that work, I have found it so heavy, and my health (as usual this season) so poor, that, though near the goal, I cannot yet say I have attained.[11]

Judson delayed mailing the letter for one month. Just before finally sealing the envelope, he wrote a postscript.

> P.S. January 31, 1834. Thanks be to God, I can now say I have attained. I have knelt down before him, with the last leaf in my hand, and imploring his forgiveness for all the sins which have polluted my labors in this department, and his aid in future efforts to remove the errors and imperfections which necessarily cleave to the work, I have commended it to his mercy and grace; I have dedicated it to his glory. May he make his own inspired word, now complete in the Burman tongue, the grand instrument of filling all Burma with songs of praise to our great God and Saviour Jesus Christ. Amen.[12]

(footnotes on page 8)

To be continued.

What happened to Irving's CAC?

We know from Arnold Dallimore's book (*The Life of Edward Irving,* pp. 188, £4.25, E.P.) that Edward Irving was not recognized as an apostle in the denomination which he was instrumental in creating, the C.A.C. (Catholic Apostolic Church). We also know from that biography that the circumstances of Irving's demise were sad. But what became of the C.A.C.?

Unlike the Restorationist movement (see article, 'Kingdom, Cult or New Dimension,' *RT* 89), which is extravagant in its claims to take over all other denominations, members of the C.A.C. regarded themselves merely as a branch of the Church universal, albeit the most pure branch.

In order to appreciate the background to the C.A.C. we need to recall the role of Henry Drummond, M.P., a very rich man. In the 1820s he was the organizer of a series of meetings devoted to the study of prophecy. These were held in his country home at Albury Park, near Guildford. The prophetic views embraced were Chiliastic (literal in the extreme). Later Drummond was the subject of some dazzling and dramatic visions through which he came to believe that 12 apostles would be chosen to preside at the dissolution of the world. What Drummond saw in his vision he translated into real life.

By 1835 12 apostles had been recognized, including Drummond himself. The headquarters of the C.A.C. was at Albury. An attractive cluster of houses was built for the apostles. Attempts were made to venture out into the wide world to subdue and disciple it. One apostle was dedicated to Russia, but there is no evidence of any converts having been won at this stage. The apostle given the mandate to conquer Poland and India (a strange combination!) never succeeded in visiting either. One named Perceval was delegated to evangelize Italy, and another called Sitwell had charge of Spain. Neither was encouraged by so much as a single sprout springing from these barren areas.

An event of some grandeur took place on Christmas day 1853 when the very expensive C.A.C. church building was consecrated. The C.A.C. was high church in its form of worship. Clouds of incense marked the occasion which drew together gorgeously clothed 'angels', priests and deacons.

It had been decided that when the apostles died they would not be replaced. By 1880 only one apostle remained. However we must not think that the fortunes of the C.A.C. rested intrinsically with the apostles. The C.A.C. had an immensely wealthy membership. Tithing was mandatory. Enthusiastic and enterprising evangelists were sought and sent out. Substantial congregations were established in Moscow, St. Petersburg, Copenhagen and Berlin. Aged 97 the last apostle died in 1901. The end of the world had not been ushered in as expected and since only apostles could ordain ministers the C.A.C. began to fade away. By 1939 the closure of churches was rapid. The Reformed Baptists of Edinburgh now occupy the vast C.A.C. structure in that city. The entrance foyer is large enough to provide a sumptuous provision for their services.

An article in *The Bulletin* of the University College of London (Feb. 1983) from which most of this information has been gleamed claims that only the Paddington church, beside the canal at Little Venice remains open today.

The Missionary Example of Adoniram Judson *(footnotes)*

[1] 2:366. All quotations are from *Memoir of the Life and Labors of the Rev. Adoniram Judson, D.D.,* 2 vols., ed. Francis Wayland. Boston: Phillips, Sampson & Co., 1835.
[2] 2:367-368.
[3] 1:206.
[4] 1:177.
[5] 1:225-226.
[6] 1:242.
[7] 1:325.
[8] 1:523.
[9] 1:178.
[10] 2:50.
[11] 2:75.
[12] 2:75, 76.

*In his first article (*RT *89) Don Garlington showed that the concern of the author of Hebrews was to demonstrate how wonderfully and fully our needs have been met in the completed work of Christ. The themes of Sonship and Kingship in chapter one and the gifts of the Spirit in chapter 2:1-4, all pave the way for identifying Christ as another Adam. Psalm 8 speaks of the Son of Man pointing to descent from Adam. The writer of the Hebrews letter goes on to show that Jesus is the 'Son of Man'* par excellence. *He is the last Adam and the head of a new race.*

The Last Adam and the World to Come

A Theological Exposition of Hebrews 2:5-9 – Part 2

by Don Garlington

The quotation from Psalm 8 continues into verses 7-8a. As opposed to what man has become, the Psalmist contemplates his pristine status as the king of creation. The Greek text of the Psalm quoted by the author obscures something important in the Hebrew text of Psalm 8:5: it omits from the original the conjunction 'yet' or 'nevertheless'.[20] When this connecting word is allowed to remain it can be seen that the Psalmist at this point is introducing a contrast. In other words, when he looks at man as now fallen, he is amazed that God should regard him at all (especially as compared with the heavens). '*Nevertheless,* thou didst make him (just) a little lower than the angels, and didst crown him with glory and honour, placing all things under his feet' (Ps 8:5-6a, Hebrew text).

For the sake of simplification I want to bypass a discussion of the technicalities involved in God's placement of man 'a little lower' than the angels.[21] Suffice it to say that 'a little lower' than the angels is the Psalmist's way of articulating man's position as the ruler of earth.

I think that the overall evidence suggests that the first man's placement just under the angels is to be understood in two senses. (1) Qualitatively man assumes attributes and qualities which are surpassed only by the angels. (2) Temporally man was subordinated to the angels for a given duration of time only, after which there was to have been a permanent elevation to a higher standing.[22] Both points are important for the author's application of the psalm to Christ, and both will be taken up below.

As the king of creation Adam was not only made just below the angels, he was also 'crowned with glory and honour'. This assertion of the Psalmist has as its

background Genesis 1:26-27. For him the 'glory' and 'honour' of man was implicit in the terms 'image' and 'likeness' of Genesis 1:26. It is well known that 'glory' in the Hebrew sense is derived from the word 'weight'. As applied to man, 'glory' denotes that which 'makes him impressive and demands recognition'.[23] The stress is on the impression created by one's appearance. This corresponds to the way in which the same term is applied to God. Radiance and light are often associated with manifestations of the Divine Person.[24] Man is God's image because something of the divine appearance is reproduced in him.

As for the word 'honour', there is little to distinguish it from 'glory'. It designates worth or esteem which is ascribed to a person. Generally it represents the dignity of office or position.[25]

The two words in combination are a fairly common expression of *royal dignity* (e.g. Ps 21:1-6; 45:3; 1 Chron 29:25). They are also used together to describe the manifestation of the Divine Majesty (Ps 96:6; 145:5; cf Rom 11:36; 1 Tim 1:17; Rev 4:9; 5:12). Properly speaking, 'glory and honour' belong to God; but when they are also predicted of man, the doctrine of man as God's image comes to mind. In particular, the kings of Israel were crowned with glory and honour. They were the 'vicars' of God on earth and thus shared in his attributes. With Psalm 8 to help us, we can see that the idea goes back to Adam, the first king to be crowned with glory and honour.

Finally, in his depiction of man as the king of creation the writer of Psalm 8 reminds us that kingship meant the subjection of all other creatures to Adam. We note that the 'all things' of Psalm 8 is comprehensive of the totality of the earth in the original creation.

With the quotation at an end the writer indicates its significance for his argument, i.e., that the world to come has been placed under Christ, not angels (vs. 8b-9).

In verse 8b he is especially concerned to stress how comprehensive was the kingship of man in Adam. As regards this kingship, 'all things' included the totality of animate and inanimate reality. Furthermore, man was to subdue the earth (Gen 1:28). As one taken from the earth, Adam was to bring the whole of it into line with God's design for a perfect creation. Being 'of the earth and earthy' (1 Cor 15:47), the destiny of man and that of the earth were inextricably bound together.

Verse 8b thus articulates the ideal of man's role as the image of God. However, in verse 8c the author hastens to add that 'we do not yet see all things subjected to him'. The 'him' of this statement refers to man in Adam, the subject of Psalm 8, not to Christ, as some commentators assume.[26] Reference will be made to Christ in verse 9, but by way of contrast with the two 'hims' of verse 8b, c.

This point of 8c is to say that man in the first Adam has failed to fulfill his mandate of subduing the earth and being the king of creation. In the beginning

all things were placed under his feet, but as it is we do not yet see that. The 'yet' of this assertion does not detract from this interpretation; it merely implies that God's original design for man is one day to be accomplished. Just how this will come to pass is the burden of verse 9.

Before commenting on the substance of verse 9 a brief notice should be given of its structure. The writer employs a 'chiasmus', i.e., an X-shaped sentence.

We see:

1	3
Jesus, who was made somewhat lower than the angels	because of the suffering of death
4	2
crowned with glory and honour	that by the grace of God[27] he might taste death for every one

'We see Jesus,' says the author. In 8c he referred to the impression which the eyes receive from the *visible* reality which surrounds them (i.e., we do not see all things subordinate to man). But here the verb 'see' has to do with the invisible reality of Jesus at the right hand of God, to whom 'all things' are subservient. Although with the eye of flesh we do not see man in control of his environment, with the eye of faith we do 'see' Jesus, the king of creation, bearing 'all things' by the word of his power (1:3).[28]

In his depiction of Jesus as 'seen' by the believer the writer lifts the language of Psalm 8, which speaks of man's original creation status. However, he does so in such a way as to indicate that the words of the Psalmist require some qualification in their application to the Lord. The most significant aspects of his exposition can be summarized as follows.

1. Jesus was made lower than the angels. The writer maintains the same ambiguity of the phrase 'a little lower' as is found in Psalm 8. During 'the days of his flesh' our Lord assumed 'the *likeness* of *sinful* flesh' (Rom 8:3). That is, he took upon himself all the effects of Adam's sin without the sin itself. As such, his incarnation represented a lowering of himself to a status below the angels, indeed, to the position of the lowliest servant (Phil 2:7-8). At the same time it is true that such a self-lowering was intended only for a while, because God has now highly exalted him and given him the name which is above every other name.[29] Thus, in both the qualitative and temporal senses Jesus (as Adam) was made 'a little lower' than the angels. The difference, however, is that Jesus assumed the *manifold disadvantages* of human nature as occasioned by Adam's disobedience.

2. The great discrepancy between the two Adams is elaborated by the author's declaration that Jesus was made lower than the angels in order that he might

taste death. In this regard it is obvious that even though the words of Psalm 8 as applied to Jesus and Adam respectively are the same, the way in which they apply is not the same. The first Adam was made lower than the angels for the purposes of living in God's sight without experience of death. But with the last Adam precisely the opposite is true. God's design in placing him lower than the angels was just that of tasting (i.e., experiencing) death, for the purpose of leading many sons to glory (2:10). To borrow J. D. G. Dunn's illustration:

Adam's disobedience——————— death.

Christ's obedience to death——————— life.[30]

3. As Adam, Jesus has been crowned with glory and honour. Again we see how language ascribed in one sense to Adam is applied in another sense to our Lord. The original Adam was crowned as creation's king simply by virtue of his investiture with the divine image. The last Adam, however, is crowned with glory and honour 'on account of the suffering of death'. This is another way of saying that the first man had no pre-conditions attached to his enjoyment of the divine splendour. But not so with the Second Man. In order to arrive at his present status of glorious kingship, Jesus first had to 'taste death'.

The fact that suffering was the necessary prerequisite for Christ's glorification indicates that his role as Adam was bound up with the fate of his predecessor. 'The divine programme for man,' writes Dunn, 'which broke down with Adam has been run through again in Jesus – this time successfully.' But not only so, his identification with man goes beyond Adam to all of those who 'share in flesh and blood' (2:14). The remainder of chapter 2 is devoted to the proposition that Jesus became in every respect like his brethren, including their temptations and sufferings. Thus, 'Christ could not become last Adam, progenitor of a new manhood beyond death, if he had not first been Adam, one with the manhood which the first Adam begot'.[31]

4. The coronation of Adam and Christ respectively point us to the two beginnings of the human race. In the case of Christ, however, humanity's second beginning stems from the resurrection. When Jesus is exalted in glory he brings the purposes of God full circle: the splendour bestowed on the first Adam is now regained by the last Adam, and the kingship intended for the first man is at last exercised by the second man. The entire argument of our text is that of 'paradise regained'. What we could not be in Adam, we have become in Christ.

Summary and Conclusions

1. The fundamental purpose of the author's Adam christology is to impress upon his readers the importance of Christ. The letter contains a series of contrasts in which our Lord is compared with various rivals for the affections of the Hebrews. Their fascination with angels gives rise to the writer's argument of 2:5-9. Although these spirit-beings were the mediators of the law-giving at Sinai

(2:2), the age to come has not been placed under their control.[32] Accordingly, our reverence is not to be given even to the most glorious of God's *servants,* but to the Son alone. He is the king of creation and the ruler of the universe of God. Christian readers of this epistle in every age are to remember this most basic article of their faith. One's perseverance in the things of God depends upon one's assessment of the Christ and the fixing of the eyes on him. Nothing less than the Christ who bears all things by the word of his power will do.

2. In placing Jesus in such contrast to the angels the author reasons from the old creation to the new creation. More specifically, he demonstrates from Psalm 8 that God's design in having an image-bearer is to have a race of men who will reign over the rest of his creatures. However, that purpose has not yet come to fruition because of the disobedience of the first Adam. Therefore, it was necessary that another Adam pick up where the old one left off. God's programme is run through again, this time in the one who is obedient unto death, even the death of the cross. By his work as the obedient last Adam, Jesus has rectified the damage done by his predecessor and enabled many sons one day to be crowned with glory and honour. Thus, the creation design of God has come full-circle with the humiliation and exaltation of his Son. In Christ the new humanity will reign through righteousness to eternal life (Rom 5:17, 19).

3. The sphere of the believer's dominion is 'the world to come'. The 'all things' of Adam's kingship pertained to the earth. But as applied to our Last Adam 'all things' are as expansive and transcendent as the coming world itself. In the final analysis the world to come is comprehensive of the whole universe of space and time. The final destiny of a redeemed church is to follow the Lamb whithersoever he goeth (Rev 14:4); and he is going to the furtherest reaches of an expanding universe, there to subdue and conquer to the glory of God.

4. Because the reign of Christ will take in the whole of what God has made (a new heavens as well as a new earth), man will have to become a more adequate image-bearer than he now is. Apart from the removal of his sin, there must be a transformation of his person also. In arguing for the resurrection body as a 'spiritual body' Paul reasons from the original creation plan of God. In 1 Corinthians 15:44-45 he bases a piece of logic on Genesis 2:7. It is to the effect that in the order of things it was first necessary for Adam to be made a 'natural body'.[33] But in the purposes of God the 'natural body' was to have been followed by a 'spiritual body', i.e., one specially created and indwelt by the Holy Spirit. The first Adam failed to attain to such a body, but the last Adam has done so by his resurrection.[34] Jesus becomes at the resurrection what Adam was meant to become by a transformation of his person, contingent upon the obedient endurance of testing.

Paul's application for the Christian comes in verses 48-49: as we have borne the image of the earthly man, we will bear the image of the heavenly man. It is just at this point that Paul's argumentation interacts with that of the author of

Hebrews. God has always intended that man should reign with him. First he was to subdue the earth and pass through a period of testing, thereafter his person was to be transformed, so that his rule could extend to the universe. Because Jesus by virtue of his resurrection has been crowned with glory and honour and has assumed the 'spiritual body', we also will be crowned with the same glory and honour and assume the same spiritual body. His reign will take in the entire expanse of earth and heaven, and so will ours in him.

The implication of this teaching is that there was an 'eschatology' built into the fabric of the first creation. Man for a while was placed below the angels for the purpose of testing to see if he would be obedient. Thereafter it was designed that he be elevated far above the angels as God's perfect image. It is also implied that the perfection of the world was bound up with man's creative activity under God. The creation was pronounced 'very good' but 'very good' is not perfect. Perfection comes only when the full potential of the earth has been explored and harnessed, i.e., subdued. Likewise, man was made 'upright' (Ecc 7:29), but his perfection awaited the time of transformation into a 'spiritual body'. To state it differently, the great goal which lay ahead of man was the sabbath rest of God (Heb 4:4-10), that time when man would look back upon the work of his hands and delight in it, and then go on to conquer other worlds. God's glorious plan for his people has been rescued and made eternally secure by the finished work of Jesus Christ.

'In him the tribes of Adam boast
more blessing than their father lost.'

5. Because such a prospect for man is 'not yet', the message of perseverance contained in this letter is of paramount importance. Until death is actually swallowed up in victory, the believing life remains one of tension, and that tension is no more clearly seen than in our text: we do *not yet* see all things under man's feet, but we *do* see Jesus. For us the present lies between the exaltation of king Jesus and his visible reign as last Adam. The witness of Psalm 8 to Christ, as Otto Michael observes, declares an event whose climactic act is yet outstanding.[35] The sabbath rest of God was held before the eyes of an unfallen Adam, and now the same rest beckons to you and me to struggle against sin, to follow Christ through the wilderness and then be crowned with him.

References

[20] This is the most appropriate translation of the Hebrew conjunction *waw*.
[21] The problems are discussed by the commentaries and the standard Greek and Hebrew lexicons.
[22] The older theology is thus right in its assertion that Adam would have been confirmed in holiness after his testing.
[23] G. Von Rad, *Theological Dictionary of the New Testament,* II, p. 238.
[24] See S. Aalen, *New International Dictionary,* II, pp. 44-45.
[25] Aalen, *op. cit.,* pp. 49-50.
[26] E.g., Hughes, *Hebrews,* p. 87.
[27] Some manuscripts read 'without God', i.e., abandoned by God.
[28] On the same usage of 'see' cf. 11:1, 10, 13, 26-27; 12:2. The eye of faith is clearly in view.

The doctrine of common grace was expounded at some length in RT 76. *God's favour to this fallen world as a whole constitutes a subject of enormous proportions simply because that favour is so extensive. The promotion of good by God in a multiplicity of forms, and the restraint of evil in many ways, including the provision of civil government (Rom 13:1-7), constitute expressions of God's common grace to all mankind. These evidences of loving kindness are intended to encourage repentance (Rom 2:4). Sometimes the goodness of the Lord is so dominant that people find it difficult to believe in his wrath. We must be sure to maintain a balanced view of this subject. There are areas where great caution is required. One of these pertains to the fact that unregenerate men can delve deeply into theology. The damage done to the Church by unspiritual men is beyond calculation. Prof. Donald MacLeod explains this subject and its implications and then goes on to discuss the question of science as it relates to our faith. This material has been adapted from* The Monthly Record of The Free Church of Scotland. *We express our gratitude to that journal and Prof. MacLeod.*

Common grace and unregenerate theologians

The doctrine of common grace means that the natural man can attain to a very high competence in theological knowledge. He can formally understand the doctrines, no matter how profound and mysterious. He can accurately represent the biblical teaching on the most personal aspects of religious experience. He can state, clearly and lucidly, the great principles of the Christian ethic. He can also show considerable zeal in asserting and defending these truths. And he can even derive inestimable pleasure and stimulus from the theological studies in which he is engaged. None of this goes beyond what Paul recognizes in 1 Corinthians 13:2: a man may understand all mysteries and all knowledge, even although he lacks the love which is the hallmark of real spiritual life.

Yet the dangers should not be minimized. The greatest danger for the individual is that his interest in theology may remain purely academic and the satisfaction he receives from it merely intellectual. The peril is enhanced by the fact that theology involves exposure to such a variety of disciplines: history, literature, philosophy, linguistics, psychology, natural science, and many others. The mental exhilaration derived from these can easily become a substitute for delighting in God; and because God and theology are so closely related, the pleasure we derive from the latter can all too easily blind us to our own

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[29] There are clear-cut parallels between our text and Philippians 2. Martin Hengel can say that almost the whole of Hebrews can be regarded as a large-scale development of the christological theme present in the Philippians passage (*The Son of God,* London, 1976, p. 88). For those who read German the parallels are developed by O. Hofius, *Der Christushymnus Philipper 2,6-11,* Tübingen, 1976, p. 92f.

[30] *Christology,* p. 111.

[31] *Christology,* pp. 110-11.

[32] According to Deuteronomy 32:8 (Septuagint); Daniel 4:4; 10:13-21, there was a sense in which angels were given charge of the nations during the old covenant period.

[33] *Soma psuchikon* is difficult to translate: 'soulish body' would be a wooden rendering of the phrase. The reference is to man as he is animated only by the human apart from the Spirit of God.

[34] See Vos, *The Pauline Eschatology,* Grand Rapids, 1972, pp. 166f.

[35] *Der Brief an die Hebräer,* Göttingen, 1966, p. 139.

spiritual bankruptcy. A man may see theological propositions very clearly while yet completely blind to the beauty of God. He may have an intelligent and loyal commitment to a creed and yet never have committed himself to Christ, nor his life to God's rule. No man is more exposed than the theologian to the risk of having the faith of devils: a belief that is intellectually clear and certain, yet morally and spiritually unproductive.

But unregenerate theology is an even greater danger to the church than it is to the individual. One might even say that the supreme tragedy of the church during the last hundred years has been that she has habitually entrusted theological education to men with no higher qualifications than those of common grace. Those qualifications have often, with their limits, been splendid; great learning and critical acumen, consummate literary and debating skill and immense personal charm. But none of this can cancel the fact that to lack special, redemptive grace – to be unregenerate – is a fatal defect in a theologian. His whole relationship with God is wrong. He lacks rapport with him. He has never seen him. He does not know him. He does not recognize his voice. He is neither awed nor enthralled, neither fascinated nor intimidated. He presumes to stand over the revelation of the Almighty in pure academic detachment.

Similarly, his relationship with the church is wrong. According to E. L. Mascall, theology is an activity 'consciously operating within the worshipping and redemptive community which is the Body of Christ' (*Whatever Happened to the Human Mind?* p. 9). By such a criterion, the unregenerate theologian is in an impossible position. He is not redeemed. He does not worship. And he does not belong to the Body. His ministry creates an absurd situation in which the Seed of the Serpent purports to be feeding the Seed of the Woman, notwithstanding that there is a God-ordained enmity between the two.

This danger of an unregenerate theology exists within every stream of the Christian tradition, evangelical as well as Catholic, Fundamentalist as well as Modernist. It creates at least four urgent problems for the Church.

First, the application of wrong criteria. If the study of theology is remitted to men on academic considerations alone, they will apply purely academic criteria to their work. Their appeal will be, not to the community of the faithful, but to the community of scholars who will judge a theological treatise on the same terms as they judge a research thesis. A book or a theologian is no longer deemed important because he speaks the truth: but because he is erudite (hence the importance of the bibliography), and because he is up-to-date, original, innovative, courageous and controversial. This is why historians of the theology of the last two centuries focus almost exclusively on the achievements of a succession of men from Schleiermacher to Bultmann who by the standards of historic Christianity were heretics. The ascendancy of academic criteria is now such that no one dreams of asking whether any man's teaching is wholesome or hygienic (1 Tim 1:10) for the church. The judgment of the church does not matter. Nor does truth.

The supreme tragedy of the church during the last hundred years has been that she has habitually entrusted theological education to men with no higher qualifications than those of common grace.

Wrong motives

The second danger presented by an unregenerate theology is that it exercises its skills from the wrong motives. Theology exists for the sake of the Church. Too often, however, its modern practitioners seek only personal distinction or academic preferment, perusing their studies with scant recollection of the body they are called to serve. They do not see themselves as the servants of the church. They do not show pastoral concern, making their publications intelligible to ordinary believers, answering their questions, resolving their doubts, strengthening their faith and in general comforting and inspiring them. They do not even try to ensure that the students under their care will be faithful and profound preachers of the gospel. Nor do they have any evangelistic concern to relate the good news of Christ to a world that lacks God and lacks hope. In fact, a good deal of contemporary theology is useless, amounting to little more than an esoteric game in which academic theologians answer questions which could occur only to academic

> They do not show pastoral concern, . . . they do not see themselves as servants of the Church, . . . they do not have any evangelistic concern.

theologians, engage in avid debate with sterile philosophies and walk up innumerable blind alleys constructed by university examination boards. To an alarming degree it meets only needs which it creates. Its only use is as its own antidote.

The third danger is that an unregenerate theology, no matter how richly endowed by common grace, will distort, suppress and even attack Christian truth. We bear in mind that this is only a danger and that a theology is not necessarily erroneous because it is the work of an unregenerate mind.

Common grace, especially in favoured spiritual environments, can preserve from error and enable anyone who is intellectually competent to understand biblical teaching and express it accurately. Nor should we overlook the fact that

> Even among the regenerate themselves there are serious divisions of opinion on virtually any question investigated by science.

regenerateness is not by itself sufficient to keep us from going astray. The theology of the born-again remains a sinful theology, seeing, at best, only as through a glass, darkly (1 Cor 13:12). Yet it hardly needs argument that the risk of distortion is seriously increased when theology is practised with no real spiritual resources. The natural man is hampered by a blindness that cannot see and an enmity that refuses to be subject to the authority of revelation. The effects of these are clearly seen even in connection with general revelation. Unregenerate men hold down the truth in unrighteousness and exchange it for a lie (Rom 1:25). The closer we come to the redemptive core of revelation the greater the danger. Christ crucified is a stumbling block to ordinary religiosity and foolishness to ordinary intelligence. Consequently, unregenerate theology can never feel comfortable in the presence of the supernaturalness, the dogmatic exclusiveness and the academic offensiveness of such doctrines as the virgin birth, the resurrection and the vicarious suffering of Christ. It will feel even less comfortable

before the insistence, 'You must be born again'.

The fourth danger is probably the one we are least conscious of – the danger that our theology will be loveless. At one level this means that its burden will not be lightened by love for God nor motivated by love for our neighbour. At another, it means that we treat opponents unlovingly. The *odium theologicum* is proverbial, however varied its manifestations (from misquoting those we differ from, to burning them at the stake). At the moment, through common grace, the conventions of academic discussion have eliminated the worst abuses of the past. But courtesy is one thing: love (*agape*) is another – to be long-suffering, to be kind, to be caring, to be self-denying. The propriety of such standards, all will acknowledge. But one can conform to them only through the indwelling of the God who himself is love.

The question of the effect of unregenerateness on Christian theology is one to which the Church has given curiously little attention. It has certainly not influenced the way she has appointed her teachers. By any reasonable standard, such a lack of caution, no matter how commonplace, is absurd; especially when one remembers that the heaviest artillery turned on the faith during the last two hundred years has been that of her own army of doctors and professors.

In science

The limitations of common grace are equally important in the realm of science and have, indeed, led some Christian thinkers to distinguish radically between regenerate and unregenerate science, virtually proscribing the latter and taking the fact of its unregenerateness to justify rejection of its conclusions, especially in connection with the theory of evolution.

The influence of the regenerate/unregenerate distinction varies enormously, however, from situation to situation. As Abraham Kuyper points out, there is a very broad realm of investigation in which the difference between the two groups exerts no influence, because spiritual rebirth works no change in the senses, nor in the plastic conception of visible things. In matters of mere observation and measurement, for example, the influence of regeneration is virtually nil. 'Whether a thing weighs two milligrams or three can be absolutely ascertained by everyone who can weigh' (*Encyclopaedia of Sacred Theology,* p. 53). The same is true in matters of straightforward logical deduction since the process of formal thought is not affected by sin. There is one human logic, not two. The problems increase when *inferences* have to be made, especially if these inferences involve social, moral and religious judgments, as they do in history, psychology and sociology. They are most acute in areas of conflict between science and revelation, such as anthropology, geology and biology, where there is a grave risk of suppression and distortion under the influence of *a priori* religious and philosophical considerations.

Overlap

This does not mean, however, that we can simply proscribe science; or that it is a sufficient critique of any theory to say that it is the product of unregenerate intellects. For one thing, there has been a significant overlap, historically, between the influence of the two factors. The early, Baconian impetus behind modern science was largely Christian. It was based upon Christian assumptions, applied by Christian pioneers and governed by Christian motives. This methodological foundation is still largely influential. Furthermore, the difference between the two groups – the regenerate and the unregenerate – is not absolute. If common grace enables unregenerate men to 'see clearly' in the realm of natural theology (Rom 1:20) how much more in the realm of natural science? Again, some of the unregenerate are 'not far from the kingdom of God' (Mark 12:34): and others

will be embraced within Paul's recognition that even among the pagans there were those concerned with truth, honour, righteousness, purity and virtue (Phil 4:8). On the other hand, there is sin in the regenerate and a Christian can even say, 'In me, that is, in my flesh, there dwells no good thing'. Not only is the observation of the Christian scientist often inadequate and his reasoning defective, but he has his own social, political, economic and religious prejudices. All these will lead to distortion, misrepresentation and suppression in various degrees. For proof of this, we need look no further than the fact that even among the regenerate themselves there are serious divisions of opinion on virtually any question investigated by science.

It is also noteworthy that scripture itself does not write off the cognitive and intellectual competence of the natural man. It does, of course, emphasize his spiritual incompetence. In this sphere he is blind and even structurally deficient – he possesses no faculty of spiritual discernment (1 Cor 2:14). But this sweeping judgment is limited to the things of the Spirit. In other respects the children of this world may be wiser than the children of light (Luke 16:8). The skills basic to civilization (tent-making, cattle-herding, music, building and metal-work) are depicted by scripture as first emerging among the Cainites, not the Sethites (Gen 4:16-24). The art of writing and the use of papyrus are pagan skills, later baptized into Christ. The architectural and building skills of the heathen ('there is not among us any that can skill to hew timber like unto the Sidonians', 1 Ki 5:6) are as essential to the building of the temple as the skills of Bezaleel and Aholiab were earlier to the erection of the tabernacle. Paul even endorses some of the sentiments of the heathen poets: 'As certain also of your own poets have said, "For we are also his offspring"' (Acts 17:28).

What then should be our attitude to the current scientific consensus granting that, to a significant degree, it has been moulded by unregenerate men?

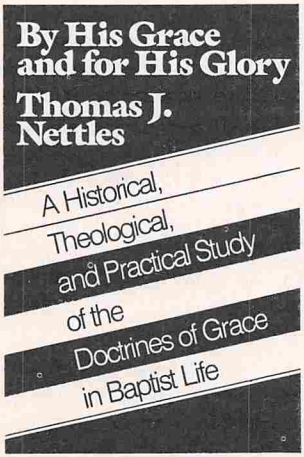
First, gratitude. Paul's assurance that 'all things' belong to the Church cannot exclude the findings of pure science and the technology which flows from them. The creation mandate to subdue and colonize the earth is being fulfilled by the race organically – an amalgam of regenerate and unregenerate from which we can escape only by 'going out of the world'. The scientific achievements of natural men are to be welcomed as cordially as their political, literary and philosophical ones.

Secondly, repentance for the folly of some of the church's reactions to science in the past. Not only Roman Catholics but Protestants of the eminence of John Owen were guilty of condemning Galileo; and many 19th century clergymen blundered with little preparation into the debate on cosmogony and geology. Today, we seem to be little wiser and appear determined to make fools of ourselves in a wide variety of fields ranging from the textual criticism of the New Testament to genetics, brain science and heart transplants.

But then, thirdly, caution. The presence of sin means that there is always the possibility of distortion and misrepresentation. The obligation to give a courteous hearing always stands, even if sometimes only on the basis of loving our enemies. But so does the presumption of imperfection and the need to subject any thesis to careful analysis and, if necessary, thorough refutation. The mere fact that the thesis is a product of unregenerate men is not in itself a refutation. But it does alert us to the possibility that subjective and personal factors may lead to false perspectives, inaccurate observation and defective logic. The closer we come to matters of theological and spiritual concern, the greater the danger.

Holding Church History in Perspective

Brief reviews of two important books


By His Grace and for His Glory
Thomas J. Nettles
A Historical, Theological, and Practical Study of the Doctrines of Grace in Baptist Life

1. BY HIS GRACE AND FOR HIS GLORY

A Historical, Theological and Practical Study of the Doctrines of Grace in Baptist Life

Thomas J. Nettles

Baker Book House, 442 pp., $12.95.

2. REFORMED THEOLOGY IN AMERICA

A History of its Modern Development

Edited by David F. Wells, Eerdmans U.S.A., Paternoster Press, U.K., £19.95.

This volume provides valuable material in three ways. First there is the record of Baptist history, second there is a clear statement of what is meant by the doctrines of grace, and third there is an application of these truths with respect to assurance, liberty of conscience, and bold proclamation of the gospel in evangelism and world mission.

By weaving the story of the Baptists round the leaders interest is sustained. We are introduced to Benjamin Keach and John Bunyan. John Gill is defended. Tom Nettles rightly says that Gill has been the subject of misrepresentation. It is necessary to redress the balance. I for one, remain unconvinced that Gill was a help when it comes to the central theme of the book: the doctrines of grace. Gill did great good in providing theological robustness in the whole range of truth, especially in an age when that stabilizing influence was needed. But when it came to doing justice to the free offers of the Gospel I think that Gill was about as warm as an ice cube. We should not allow a defect to warp our judgement and the 32 page description and discussion of Gill's theology is a valuable contribution as is the equally vigorous and interesting 22 pages on Andrew Fuller. From there we cross the Atlantic and readers are introduced to Isaac Backus, Luther Rice, Jesse Mercer, E. C. Dargan – in fact 24 characters of leadership quality. All the way through there are choice quotations which illustrate the firm grasp and powers of description possessed by these leaders. The personalities are not presented without being related to the overall story of the Baptists, their tremendous growth and vitality, and then their decline from the doctrines of grace.

The influence of John Gill is appreciated when we follow the story of the doctrines of grace into America and trace the lives of leaders such as Isaac Backus, John Leland and Luther Rice. From the early leaders Dr. Nettles turns his attention to the birth of the Southern Baptist Convention (the story is outlined in the booklet by Carey

Publications, *An Introduction to the Southern Baptists,* 32 pp., £1.20). He says, 'The birthing of the Southern Baptist Convention was rocked in the cradle of evangelical, experiential Calvinism' (p. 161). According to the author the first president and single most influential architect of the now mighty S.B.C. was W. B. Johnson.

Today the Reformed Baptists of Britain are destitute of a seminary but there was to be no lack of resources for training a thoroughly educated ministry among the Southern Baptists. The first seminary, its birth and development, is described for us. The four faculty members, Boyce, Broadus, Manly junior, and Williams, all shared a common and aggressive commitment to the doctrines of grace as did the foundation's most ardent promoter, Basil Manly senior. J. P. Boice produced a systematic theology published in 1887. It has been republished in recent years and Ernest Reisinger, one of the Banner or Truth trustees, has been one of its vigorous promoters. There are ways of testing the ligaments and the muscle power of one who purports to be a systematic theologian. One way is to look closely at his teaching on original sin (Rom 5:12-21). Another is to examine his views of the extent of the atonement. Nettles quotes Boice at this point:

> The Calvinistic theory of the atonement is, that in the sufferings and death of Christ, he incurred the penalty of the sins of those whose substitute he was, so that he made a real satisfaction to the justice of God for the law which they had broken. On this account, God now pardons all their sins, and being fully reconciled to them, his electing love flows out freely towards them.
>
> The doctrine as thus taught involves the following points:
>
> 1. That the sufferings and death of Christ were a real atonement.
> 2. That in making it Christ became the substitute of those whom he came to save.
> 3. That as such he bore the penalty of their transgressions.
> 4. That in so doing he made ample satisfaction to the demands of the law, and to the justice of God.
> 5. That thus an actual reconciliation has been made between them and God.
>
> These five points are then expounded, defended, and proved through the next eighteen pages, accompanied by a plethora of Scripture quotations.
>
> Christ's atonement does not render salvation a mere potential for all men, according to Boyce, but infallibly secures the salvation of those whom God the Father had elected.

The integrity of the early theologians was not compromised by those who came after, men such as Kerfoot, Dargan, Gambrell and Tidwell, but other forces were also at work, forces which have overwhelmed most denominations, and more latterly challenge the future of the S.B.C. I am referring of course to Modernism, but even before that there was a weakening of the Reformed constituency. E. Y. Mullins and L. R. Scarborough were to take the synergistic (Arminian) road which most Baptists round the world have taken. Tom Nettles describes this in chapter 9, 'The road not taken'. The previous chapter contrasts the different approaches to the Modernist scourge by B. H. Carroll and A. H. Strong. Both sought to fight that menace. Strong of course was working with a different constituency of Baptists situated as he was in Rochester, New York State. By admitting some modernistic presuppositions into his system Strong's basis

was undermined. His compromise with regard to the doctrine of Scripture was disastrous. Carroll was much more realistic in recognizing Modernism as a destructive force. He sought utterly to exclude it from the seminary curriculum.

This book although too brief in many places is invaluable in opening to our view the history of the Baptists, showing particularly the crucial importance of the doctrines of grace. Should the partial recovery that has taken place round the world grow and become a full recovery then the potential is enormous.

I am aware that this is scarcely more than a general look at this volume, and conscious too that there are so many aspects that could be taken up for more detailed discussion.

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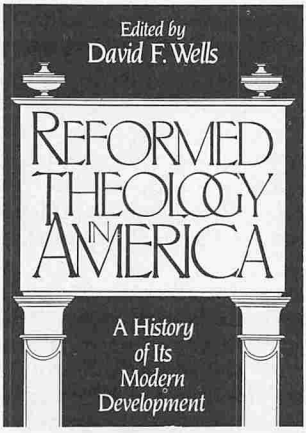

Like the former this is an extremely valuable book. In telling the story of the Reformed tradition in America. It not only provides superb cameos of the leaders but discusses in some detail those doctrines which they taught. As with the former title we have a rich source of biography combined with teaching.

There are five sections, The Princeton Theology, The Westminster School, the Dutch Schools, The Southern Tradition, and Neoorthodoxy. There are seventeen contributors to this volume and each has researched his section with appropriate thoroughness and written up the results in a readable style with an eye to the relevance of the materials for today. The quality of the work is high. Most of the writers are seminary professors. The first section on Princeton tells the story in general and then we have presented the contributions of Charles Hodge and Benjamin B. Warfield. The background to the times and the response of these theologians to the challenges that met them is well described.

J. Gresham Machen and Cornelius van Til are described with a terse and fascinating outline of their contributions. Again these follow a chapter devoted to the story of the formation of Westminster. The Dutch Schools (plural) are described in a chapter followed by chapters on Louis Berkhof and Herman Dooyeweerd.

Morton Smith describes the Southern tradition after which we have presented the lives and ministries of Robert L. Dabney and J. H. Thornwell. For the section on Neoorthodoxy Reinhold Niebuhr and H. Richard Niebuhr are described.

The volume concludes with an essay on the future of Reformed theology by James Montgomery Boice, who in the future is likely to be as well known in the U.K. as he is in America, since I.V.P. are beginning to publish some of his very extensive writings.

James Montgomery Boice in his concluding essay acknowledges John Bunyan and C. H. Spurgeon as Reformed. Both are English. It is evident that Presbyterians in America are quite ignorant of the fact that until the turn of this century there was a veritable army of Reformed Baptist preachers in their country. Not only so, there were systematic theologians such as John L. Dagg, J. P. Boyce and A. H. Strong. The peculiar contribution of the Reformed Baptists lies in the unction of their preaching and also in a tremendous missionary thrust. Should a further edition of *Reformed Theology in America* be planned there ought to be a section to match the existing four positive sections with one which describes The Reformed Baptist Movement. The work of John L. Dagg, B. H. Carroll and J. P. Boyce could be described. The latter was highly regarded as a theologian by B. B. Warfield.

I find the presentation of the section on Neoorthodoxy (section 5) thoroughly unsatisfactory as it presumes too much of the average reader. Unlike Tom Nettles who brilliantly shows the compromise and inadequacies of the systematic theologian A. H. Strong, the much needed description of how Reformed Theology came to suffer the appalling demise that it has, is wholly lacking in the concluding section on Neoorthodoxy. It would have been better to omit this section on Modernism (which is a polite word for unbelief) and do justice to the Reformed Baptists as has been suggested above. We concede that the Neoorthodox revolted against Liberalism, but they themselves are liberals still. Cornelius van Til warned us that the neoorthodox are dangerous because they use so much of our terminology and employ Reformed concepts of the sovereignty of God.

The application titled 'The Future of Reformed Theology', by James Montgomery Boice, is too short and inadequate a conclusion to the whole book. A much more detailed and serious attempt should be made to trace out the errors of the past with suggestions as to the recovery of the Reformed Faith in America today.

An extended quotation from the book will illustrate the overall quality of the writing. I have chosen a section describing a summary of the strengths and weaknesses of R. L. Dabney. The footnotes which point to the sources are omitted.

Dabney was probably the greatest, and certainly the most prolific theologian of nineteenth-century America. He was born in 1820 the son of wealthy Virginian estate owners, and was converted in a revival in 1837. He had the advantage of an excellent education. He became pastor of a church in Virginia in 1847. Three years later there was a movement in the church in which 30 were converted. Dabney possessed many skills. He was a proficient farmer, capable teacher, diligent pastor, and in wartime a perceptive member of military staff. He could make furniture, bind books, draw maps and use skills as a mechanic and builder. In 1853 he was called to teach at Union Seminary and for the next 30 years of his life this was to be the scene of his life's work as a writer, theologian and statesman. Such energy and breadth helps us to understand the sense in which he is described as America's greatest prophet, but let the quotation take over at this point:

> While Thornwell and Shedd were more eloquent than Dabney, Hodge more influential, and B. M. Palmer a greater preacher, Dabney excels them all as a prophet. In a very limited yet real sense, Dabney was like Ezekiel and Jeremiah in that the development of his prophetic gift was very

costly to himself: he passed through the fires of experiencing the bitter defeat of his homeland and the resultant breakup of the southern culture that was the pride and joy of his heart. This was both his strength and weakness: the defeat of the South served to give him uncanny insight into the future problems of American culture, and at the same time tended so to wrench his emotions that his thought became prejudiced and his moral vision blinded in some very important areas of human life and endeavour.

Dabney's open hatred of the post-Civil War industrialization of American society made him an outsider to the developing cultural consensus, and strengthened the vison of his ever keen moral eye to penetrate the weaknesses of America's increasingly secularist materialism and industrialism. Dabney utilizes a strong, largely correct, and far from comforting critique of the evils of debt capitalism, of the immoral use of the civil government by the industrial plutocracy to enforce monopolies that crushed smaller competitors, of the dishonesty of monetary inflation, of the treatment of man as a machine, and of the certainty of the eventual de-Christianization and secularization of public school education. Most sobering of all, he foresaw the coming, twentieth-century struggle in America for religious and civil liberties between a powerful centralized state with totalitarian temptations and a broad and shallow church that had forgotten the theological and constitutional basis of liberty.

Dabney also had valid insights into the general weakening of Reformed theology and practice in the Calvinist churches of late nineteenth-century America. He foresaw impending problems with the weakening of Christian intellectual resistance to evolutionary speculation and to higher criticism of the Scriptures, the decline toward liberalism in the theological seminaries, the decline of serious church discipline, the growth of human inventions and the loss of real unction in worship, and the bitter harvest to be reaped from humanly induced methods of more rapid and successful evangelism. He even discussed the development of the false spirit between Christ as Saviour and Christ as Lord. Dabney apparently offended many as he deplored the growing tendency of Christians to indulge themselves in luxury and to be forgetful of the poor.

Much less happy in biblical insight was the deeply jaundiced viewpoint that Dabney turned upon the situation of the black people. In addition to supporting slavery before the War, he vehemently protested the ecclesiastical equality of black people as potential officers in white churches and presbyteries after the War . . . he theorized that it would take untold generations before blacks could be raised to cultural equality with whites. This sort of attitude of course helped drive the black freedmen from white churches to the detriment of the body of Christ and the healing of the nation.

If anything should warn us of the fact that even the most brilliant are fallen and fallible this should – a reminder too that we have to be selective and sift everything for ourselves in the light of the Scriptures. Finally the price of this superb book reminds us that deacons should arrange for their pastors to have funding for their literature requirements. One book a week is not too much for an educated minister responsible to keep his flock thoroughly informed.

Reviews

Joy Unspeakable. The Baptism with the Holy Spirit. 282 pages, £5.95.

Prove All Things. 160 pages, £4.95.

Both by Dr. D. Martyn Lloyd-Jones and published by Kingsway.

The majority of readers would agree with me in acknowledging the great debt we owe Dr. Martyn Lloyd-Jones. I am sure that they would concur too that his emphasis on the importance of spiritual experience has left us with much work to do as far as clarification is concerned. One of the reasons is that some terms that are used convey different concepts to different people.

With regard to *Joy Unspeakable* the subtitle informs us that it is about 'the Baptism with the Holy Spirit'. The author tells us incessantly that 'this is undoubtedly the greatest need in the church today' which is desperately in need of revival (232. See also 101, 183). He sees it as exceptional assurance though even here there are degrees (85) – coming in a variety of ways, sometimes after long seeking (167), occasionally just before death (242), often after humbling experiences (215-8), and always preparing the recipient for greater joy and more effective witnessing (274 and 75).

Within the pages of the book there are countless testimonies given from Christian stalwarts of the past to heart-warming, heavenward-soaring experiences of the Holy Spirit, as such, not necessarily a specific kind. Among those summoned to testify are the Wesley brothers, Venn, Simeon, Owen, Goodwin, Flavel, Moody, Howe, Howell Harris, Whitfield, John Livingstone, R. A. Torrey, A. B. Simpson, A. J. Gordon, A. T. Pierson together with two Roman Catholics Aquinas and Pascal. In the words of Guthrie, the experience is 'a ray of glory filling the soul', a 'sensible presence' which is 'not given to all believers' (105). Thomas Houghton preaching in 1664 on Romans 8 said, 'Whenever it comes in the reality and fullness of it and so long as it remains upon the soul it silences all objections, scatters all temptations, removes all scruples and doubts whatsoever to the contrary, and sets the heart at perfect rest. It is secret and inexpressible, certain and infallible' (243).

Whilst the author does allow that such experiences can be both lost and regained (245), and also thus summarizes Doddridge – 'This is not food; but dainties prepared by the heavenly Father in his love for us' (247) – one wonders whether within the book these experiences are sufficiently set within the whole context of these individual lives. For example, while Moody's might legitimately be taken for an experience of empowering, that of Wesley is understood by many to be his conversion experience. It was followed by many doubts and agonizings. This could be said of others who are quoted. I am sure that the author would have been fully aware of this but we need to be aware ourselves in a book of this type where there is a concentration on one type of experience. The high and holy days rather than the humdrum are stressed. Only one week after Kirk of Shotts, John Livingstone felt 'so deserted' that he lost his way in preaching and almost felt like giving up for a while!

Much as I valued the quotations, the stress on revival and the need for an outpouring of the Holy Spirit, I would myself have interpreted many of the

experiences quoted as a 'filling' rather than as a 'baptism with the Holy Spirit'. But since others have grappled with the exegesis of certain passages and have disagreed with the author's conclusions on certain texts and passages, I list these other viewpoints to which I adhere at the end of this review. The passages under dispute are obviously the six passages which deal with the baptism with the Spirit in the Gospels and Acts and 1 Corinthians 12:13 which the author sees as dealing with a different experience and passages like Romans 5:1-5, 8:1-17, Ephesians 1:13,14, Galatians 3, and 1 Peter 1:1-9. For the most part I share the viewpoint of those mentioned in the footnote.

Other matters of concern are these:

1. I am unhappy with the link-up with the alleged two-stage experience of Jesus Christ (46-8, 155-6). Obviously at his baptism Christ was empowered for service but can we say that he was only 'assured' of Sonship at this time? Now, to be fair, Dr. Lloyd-Jones does not say this but since his main emphasis is assurance of sonship prior to empowering for service the question must be asked.

2. Can it be proved that of the passages in Acts 8 (the Samaritans), 9 (Paul's conversion), 10 (the household of Cornelius) – Dr. Lloyd-Jones does say that here conversion and the baptism coincide (30) – and 19 (the Ephesians) are passages which teach that the recipients were all Christians receiving a deeper experience of assurance (see 29-31, 44, 151-4 and 188f)? a. A possible interpretation is that in some of the instances they were receiving spiritual gifts and in Paul's case physical healing and commissioning. b. There is no real discussion (as there is in several of the books listed in the footnote) as to why it should have been the Samaritans, Gentiles (in an incident linked specifically by Peter with Pentecost) and disciples of John the Baptist who went through these experiences. Could it have just as easily been the Romans, the Ethiopians and a group of Essenes? c. Theologically it poses no problem to me that the apostles could administer spiritual gifts but it does pose a problem to think that any man (even an apostle) could periodically administer assurance (Ananias had a very special commission and knew beforehand that God was going to do certain things at that time).

3. I find the exegesis of 1 Corinthians 13:1-3 strange (76f, 137f). Do these verses depict a real Christian lacking the baptism, or do they not rather form Paul's parallel to Matthew 7:21-23 and indicate how far a person may go in gifts and abilities without being born again and manifesting that love which is always the principal fruit? I am particularly worried by the statement that the baptism 'does not guarantee the fruits' (77).

4. Is it really fair to say of the other viewpoint, 'Such a teaching rarely, if ever at all, speaks about revival' (269)? I believe in the need for revival and preach periodically on this and I am sure that the great majority of those who stand with me on these issues do likewise.

5. While we do need stabbing broad awake out of our complacency, can we say that all the New Testament Christians are almost without exception, assured (36 and 42), whereas today hardly anyone is? 'Let us remember, too, that there is nothing the devil is more anxious to prevent than that a Christian person should be baptized with the Holy Spirit. A formal Christian does not worry the devil. The formal Christian does not do much harm to the kingdom of the devil' (233). Is this conclusion any kinder to the real Christian lacking deep assurance than is the one castigated by the author himself namely that only assured Christians are genuine Christians (39f)?

6. There seems a slight inconsistency at times between the emphasis that the

baptism is given and yet we ourselves need to seek, pray and prepare (50, 204f, 220, 225, 239f). Perhaps this is more apparent than real and this is not a point that I would overstress.

7. With reference to the New Testament letters, he says, 'You do not begin to understand them unless you know something about this doctrine of the Baptism with the Holy Spirit' (84). Does he really mean that only those who share his particular doctrine on this point understand the New Testament? If so, I find this a very dangerous position.

8. I wish to stress again the need to balance one's reading of a book of this kind. Sometimes John Bunyan seemed to soar in preaching. Sometimes it seemed as if his head 'was in a bag all the time of the exercise'. Sometimes he was right in feeling beforehand that a particular word was going to be blessed. But he also wrote: '. . . sometimes also when I have thought I did no good, then I did the most of all; and at all other times when I thought I should catch them, I have fished for nothing'. Charles Wesley in the latter part of his life knew very different experiences to the youthful exuberance and high poetic flights of his early years. Often he seemed a broken and weak man. But was he a lesser Christian? Perhaps the best way to balance the reading of this book is to read 2 Corinthians chs. 10-13.

Nevertheless there is much in the book to challenge, to stimulate, to thrill and to allure. The book is full of music. Although I would call certain movements by a different title and felt that some of the scoring was wrong I could recognize much of the melody. However there are other aspects. In the foreword to the book Peter Lewis sees the charismatics and Reformed as needing each other – '. . . it is becoming increasingly untenable and even absurd to see these two movements as fundamentally alien to each other' (8) and 'If the combination of the best elements of the reformed and charismatic movements is potentially explosive, revival is the match that will unite it' (this suggestion was discussed in *RT* 60 p. 10 and *RT* 84 p. 13) (9). The introduction also contains a sentence which many have wanted to query when Christopher Catherwood affirms that Dr. Lloyd-Jones 'believed that all the gifts existed today' (13).

The book itself of course contains little on the gifts. Apart from an allusion to the element of 'ecstasy' in prophecy ('there is no question about that'!) (69), a strange, enigmatic reference to spiritual songs (78), a further allusion to the Spirit coming upon people in prophecy (206) there is little else of note other than the firm insistence that there can be the baptism without any spiritual gifts being manifest (274), and this strong but somewhat question-begging warning: 'I would certainly not hesitate to say this: that no man should venture to lay his hands upon another unless he has received a definite and special commission to do so' (189).

The fuller treatment of this question of the gifts is of course in *Prove all Things.* The wide reading and the vast experience of the author are apparent whether it be in allusions to little-known group movements, 'the Narrative of Events' by former Irvingite Robert Baxter or experiences of the 1904-5 revival including a man who tried unsuccessfully to walk on the sea (82f, 63 and 85). After stating that there must be no 'fresh revelation of the truth' (79), he gives the growth of the secret rapture view as an illustration of this happening (81). Events at Lourdes, among spiritists, and among the Irvingites, are seen as inspired by the devil (61-6).

Insistent again that there can be a baptism without the gifts (53), he is glad that even some leading Pentecostalists have acknowledged this (145). There are strictures against pride (95f), the powers of suggestion at meetings or

psychological techniques such as breathing exercises (99 and 134), wrongful manifestation of disorder or turning the doctrine of the gifts into a movement (125f), and the view that if you get 'tongues' it will lead to the baptism (132f). Although we cannot reason ourselves into the faith, 'Christianity is not unreasonable and never irrational' and we must never let our minds become blank (72). On the very last page of the book he is declaring that a sign of the counterfeit is where we are encouraged to abandon reason. 'We are never to put our minds out of action – never!' he asserts (158). This and much more, particularly the insistence that Christ must above all be glorified (105-10) is good and wise.

However it would seem that the book does have some grave deficiencies. I list them as follows (CWG means a reference to my book *The Charismatics and the Word of God*).

1. In the former book referring to those who are wary of using Acts to prove doctrine he wrote, 'It is characteristic of the higher critical attitude to put Scripture against Scripture, to depreciate one at the expense of another' (34). Here he continues this theme. In the next sentence the italics are mine. 'It seems that this idea that these things belong only to the New Testament period *and have nothing to do with us* is really guilty of the error known as 'higher criticism' (43). It is of course possible to believe that the gifts have ceased without in any way believing that these passages have nothing to say to us. Both Owen and Bunyan who believed in the cessation of the gifts drew lessons from these passages and applied them to the church of their day (CWG 142). To those who just don't want to discuss 1 Corinthians 12-14 he says that it is their 'whole view of scripture' that is in question and it is symptomatic of an 'undisturbed, self-satisfied, smug kind of formal Christianity'. 'Anyone who cuts out portions of Scripture is guilty of a very grievous sin' (141). It is obviously wrong to refuse to discuss or to cut out portions of Scripture. But is this the real issue (CWG 55-60)?

Indeed we may reverse this challenge and point out that when all has been said and done most of the gifts are in his view only very occasionally bestowed (to put it mildly! See point 6). Therefore there is little likelihood of any literal application of 1 Corinthians 14. In fact he more or less admits that he is really preparing people for the future rather than telling them to act in the present. 'However it is vital that we should consider these things because at any time, at any moment the Spirit in his sovereignty may decide to give these gifts again' (121).

2. I do not feel that there is any proper exposition of 1 Corinthians 13:8-13. In fact he seems to repeat the approach of the booklet *The Supernatural in Medicine* where he labelled the other view 'ridiculous' (CWG 73). He speaks of someone making a 'dogmatic pronouncement' that the gifts have ceased (30), and categorizes opponents as speaking with 'the utmost confidence and dogmatism' (31), brings in the usual red herring that we must feel ourself superior to the apostle Paul to take this position (32. See CWG 79f), and climaxes by asserting that 'indeed there is only one word to describe such a view, it is nonsense' (33). One might ask a. if a view is so patently absurd why did Jonathan Edwards so admired by the doctor for his meticulous exposition expound it so on no less than three occasions in his writings. (CWG 169 and 171f)? b. Why did Dr. Lloyd-Jones himself not grapple more closely with the passage? For instance, why are there three 'revelatory' gifts (prophecy, tongues and knowledge)? Could it just as easily have been healings, ability to help others and wisdom (CWG 75f)?

3. There is inconsistency of argument at a vital point. For the most part he is at pains to stress that the gift must be from on high and therefore given (see esp.

47f, 152-5). But when he admits that in the early centuries there was 'less and less evidence of these supernatural powers' he says that it is wrong for people to assume that this happened merely because they were not meant to continue. He rejoins: 'I suggest to you that there is a much better answer, which lies in what happened to the life of the church herself' (49). And then he goes on to talk of the barren philosophical approach of the Apologists in the early years and then the institutionalism introduced by Constantine. 'In other words, the church by the end of the third or fourth century was a church that one simply cannot identify with the church of the New Testament. Not because God had withdrawn the gifts but because man had taken charge of the Church and the Spirit was not given opportunity but was being quenched' (50). I suggest that this really is having your cake and eating it (CWG 77f).

4. On prophecy he is particularly disappointing because of the brevity of the treatment. This, Judisch (see last paragraph) would emphasize, is the lead-in to the gifts (I would agree) and it received scant treatment. There are some references. 'The first area where Scripture and church history show the need for extreme caution and wariness is the prophesying of future events' (87) (see CWG 15-17, 27f). Such can happen but there must be extreme wariness. After referring to the test for the prophets in the Old Testament, he simply says, 'You have to wait. If what he says does not happen, then you know he is not a true prophet, and that it is not a word from God' (88). From what he says here and about gifts in general – a healing must always be complete and without relapse or need for convalescence – one must assume that any notion of Agabus being a true prophet but getting it slightly wrong would be a non-starter. Two further references are that prophecy involves the understanding (150) and his discussion of the fact that the message is 'revealed' or 'given' to a prophet who cannot prophesy when he likes (153). His treatment of prophecy in his exposition of Ephesians 4:1-16 is much more satisfactory. There he says, 'We must emphasize that a prophet is a person to whom a revelation of truth has come. . . . Surely it is clear that this again was temporary, and for this good reason, that in those early days of the Church there were no New Testament Scriptures, the Truth had not yet been expounded in written words . . . once these New Testament documents were written the office of a prophet was no longer necessary.' I leave it to others to reconcile this statement with what he says in this more recent book.

5. One cannot fairly say that his treatment of tongues is skimpy. Although he does not deal with some verses (this is true of most treatments), he does write at length. He is insistent that genuine tongue-speakers cannot speak in tongues whenever they like, using a strange argument from 1 Corinthians 14:18 to prove this typical viewpoint (152), and he notes with a measure of scepticism that during a crucial period in the Congo tongue-speakers only emerged where they had been taught about the gift (99f). But my main areas of criticism would be as follows. a. There is an inadequate discussion of the word in 1 Corinthians 14:2 which defines the content of the gift, namely 'mystery'. He merely takes it to mean something mysterious whereby the tongue-speaker is taken up and out of himself (149f) (CWG 47f). b. As against Hodge, M. Henry, J. Wesley (CWG 49f), and others, he believes that edification can come through what cannot be understood (150). Although it is a difficult question, and of course he himself is aware of the dilemma and defends himself against it, I feel that some of his argument does come near to extolling a mindless experience. c. In common with others he drives a wedge between the tongues of Pentecost and all other instances. Pentecost was known languages, the reversal of the curse of Babel (146-7). Other instances

were not like this. (I cannot find any detailed exposition of Acts 10 and 19 in this connection but he always stresses the uniqueness of Pentecost.) Yet in Acts 11 Peter makes it clear that it was the 'same gift' given to the household of Cornelius as 'the Holy Spirit came on them as he had come on us at the beginning' (Acts 11:15-17). Moreover in 1 Corinthians 14 the same word is used in the Greek, illustrations are taken from the use of different languages vv. 9-11 and the illustration from Isaiah 28:11,12 (quoted in v. 21 but not discussed by Dr. Lloyd-Jones) is crucial. The language of the Assyrians heard in the process of judgement on Israel was a real language. When the author strongly asserts that at cosmopolitan Corinth real languages would have been recognized, it is hardly a good argument (148). We just have no idea how many foreign visitors would be at a service. d. Unlike many others he does not use this wedge as a retreat from supernaturalism. Instead he comes to a super-supernaturalism! In the case of the production of the tongue it is almost a magical supernaturalism. 'What the Apostle is talking about here, therefore, is the tongue speaking as it is moved by the Holy Spirit.' '. . . the Greek word means "speaking tongue", or if you prefer, "the tongue in action". It is not referring to dialects or languages' (148). Some refer to the other view of 1 Corinthians 13 as an 'esoteric' view. I rather think this is. And when he refers to the language of ecstasy (40, 151) he expounds it in terms of Paul's heavenly experience in 2 Corinthians 12 wisely adding, 'I cannot prove this to you'. He takes the view that Paul and tongue-speakers spoke the 'language of paradise' but the emphasis in 2 Corinthians 12 is not on the language he spoke (did he speak any?) but that in an experience even more wonderful than seeing the heavenly Christ, the heavenly Christ took him into heaven. Paul heard 'inexpressible things, things that a man is not permitted to tell' (v. 4), but it does not say that he did not in any way grasp them. The accent is on the wonderful content not the language.

6. A final thing that does need underlining very strongly is this. Despite his frequent warnings to cessationists not to take smug comfort from it, nearly all his actual examples lead to a negative judgement. The only real positive illustrations I have found are these – the missionary in China who had spoken in tongues only once in his life (156), the assertion that 'John Welsh and others were enabled to predict accurately certain events which subsequently took place' (88), plus the 'accurate, literal prophecies of things that subsequently took place' by Alexander Peden and others (45), and the following remarkable statement on the same page: 'There is a tradition, which has been repeated by the most sober-minded historians, that on one occasion, when he was living in exile in the south of France, John Welsh actually raised someone from the dead. Now I do not know, I just put the evidence before you.' But does he put the evidence before us, and is the way he himself presents it any ground of confidence? For these stories he mentions the Woodrow collection of biographies and *Men of Covenant* by Alexander Smellie. I have never had access to the former but what I have read of other writings of Woodrow would lead me to query the factuality of some stories. *Men of the Covenant* (see 265, 408, 468f) does report some remarkable incidents which I would explain rather in terms of Psalm 25:14 than any restoration of the gifts (CWG 196f). I also recall that rumours did spread that David Livingstone raised the dead untl he himself appeared to scotch them!

It is significant that the story about Welsh came from the South of France which is even more remote than far off Scotland (shades of Indonesia today!). There are other historical judgements in the book which I would take leave to query. One is that whilst I would agree that the Reformers were too severe on some Anabaptists and did tend to lump all together indiscriminately, yet what

Abraham's repeated sin

Most of us can recall occasions in our lives when we did not tell the whole truth and as a result were very embarrassed. Abraham for his own safety resolved to use a half truth. Sarah was his half sister. They came from the same father but different mothers. A half truth in this case was a complete deception.

It is important to note that in spite of the fact that Abraham was mortified in the first instance when he deceived Pharaoh, it did not cure him. His testimony was marred and his reputation tarnished. When Christians sin in their relationships with non-Christians irreparable damage is done.

The danger of the effectiveness of the Gospel being destroyed by the sins we commit as Christians is very real. It is truly heartbreaking when the Gospel is blasphemed because of the bad example of those who profess it. Sometimes clergymen are reported in the Press of being guilty of the most appalling depravities. However people generally are not so stupid that they cannot see that some denominations are so broad and undisciplined that it is inevitable

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BOOK REVIEWS *(continued from page 30)*

we know of the wing that believed in the restoration of the gifts is, as far as I can tell, mostly bad (77) (see CWG 123-7, 129-31). Nor am I happy with the assertion that at the beginning of revival movements or the spread of the gospel into new areas such things are likely to re-emerge (49). When I came across a similar statement in Donald Bridge I was going through writings of Hudson Taylor, David Livingstone, John G. Paton, William Carey and Sam Pollard, all pioneer missionaries, and apart from frequent battles with demonism I could not find any evidence for this kind of assertion. I am obviously open to correction. I feel however that the views of Dr. Lloyd-Jones on these matters should be scrutinized much more closely than they have been hitherto. I take the last word from the writer himself and apply it to him. *'The tendency is to say, "Well, now, I know this man to be a good Christian man, an honest soul, and a most devout person — therefore anything he says must be right". He may be wrong!'* (68-9) (my italics!).

Other reviews of the book include Graham Harrison in the *Evangelical Magazine of Wales* June/July 1985. He very much takes Dr. Lloyd-Jones' position. Bob Horn in the *Evangelical Times* October 1985 has some brief but particularly helpful comments on the exegesis of some passages (e.g. Galatians 3:2 and 1 Peter 1:8). Iain Murray in the *Banner of Truth* magazine February 1985 disagreed with the exegesis of certain passages but welcomed the author's emphasis on revival.

Books giving a different view of the Baptism with the Spirit include Erroll Hulse, *Crisis Experiences,* see especially the last chapter, John R. W. Stott, *Baptism and Fullness,* especially pp. 23-6 and 39-41, and three studies by Peter Masters in *Sword and the Trowel* 1985 no. 4. Readers of this magazine can also look up the article by Donald MacLeod in issue 65.

An 'Evaluation of Claims to the Charismatic Gifts', Douglas Judisch *(Baker Biblical Monograph)* is also well worth reading.

that they will include in the ranks some outright hypocrites and scoundrels. We are dealing here with an outstanding man of faith, a true believer, called the Father of us all, yet his testimony was so poor on these occasions.

Obviously the Holy Spirit by reporting all the miserable details, and that without any mitigation of any kind, intends that we should learn from these accounts of Abraham's failure. We ought therefore to give very careful thought to these passages. I will proceed to comment on the striking way in which the LORD dealt with the situation. This involves the doctrine of common grace so I will call it by that name. Then there is the very practical question of sin and how ingrained it is even in human nature which has been renewed by the Holy Spirit. Finally for every sin there is a practical solution. We proceed therefore as follows:

1. **These passages (Genesis 12:10-20 and 20:1-18) illustrate the truth of common grace**

Pharaoh and Abimelech were irreligious men. They were ungodly. Hence Abraham feared them and felt that he had to protect himself. That he did not think of protecting Sarah is appalling. Would you be prepared to give your wife over to a heathen king?

While these two despots were ungodly they nevertheless did have moral standards. While their morals at the sexual level were very low they did have the view that it was wrong to tell lies and deceive. Thus they were very disappointed with Abraham and told him so. But even with sexual matters they did have respect for marriage. When they found out that Sarah was married to Abraham they respected that.

God deals with all mankind in restraining sin and in doing them good (Rom 2:4). While humanity may be largely ignorant of the specifics of the ten commandments, nevertheless the Holy Spirit works in the consciences of all to remind them of right and wrong (Rom 2:12-16). The Holy Spirit strives with sinners (Gen 6:3).

In the case of Abimelech the LORD intervened in a dramatic way by speaking directly with him and warning him severely. In both the case of Pharaoh and Abimelech judgements of physical nature came upon their households. God does speak to the ungodly.

2. The ingrained nature of sin

From conception human nature is sinful (Ps 51:5). Sin has permeated the whole of man's being – his mind, heart or affections, will, conscience and memory. The contagion has penetrated every faculty. Moreover all kinds of sinfulness with varying degrees of strength have invaded man. Even after regeneration corruption remains in every part. Particular sinful lusts or forces beset different people in different ways. In most individuals there is a besetting sin which has to be grappled with. It is essential as we see from Romans 8:13 that besetting sin must be mortified.

It is evident that Abraham's sin was repeated with the most painful outcome on each occasion. Surely we should learn from this to come to grips with the sin which besets us and deal with it in the most stringent manner and seek to eradicate it completely. Sin is like a poisonous snake. If you do not kill it, it will kill you.

The Gospel provides us with a full armoury of weapons and means whereby we can destroy the powers of sinfulness in our lives.

3. A bold confession of faith glorifies God

In many ways Abraham glorified his God by his faith (Rom 4:20, Heb 11:8-12). Yet fear hindered him on these occasions. Courage is often a vital part of faith. Imagine Abraham doing the right thing when he went to Egypt. Think of him making an appointment with Pharaoh and saying to him, 'Now look here Pharaoh, I know very well that I have a very attractive wife, but I want you to know that the God whom I serve will not tolerate anybody molesting her! He will surely visit dire retribution upon anyone who interferes with Sarah!'

Christ encourages his disciples to be bold and uncompromising in declaring their faith (Mt 10:32,33, Rom 10:9,10). He himself did confess the truth boldly before the high priests and before Pilate. This surely is the way to resist temptations to compromise. We must *not* take our morals from Abraham, or impose our Gospel details on him, but we can learn these valuable lessons from his failures.

The Evangelical Times

There is a new board of directors for *ET*. Omri Jenkins is the chairman. The other directors are Andrew Vasey, Bill Clark, Leighton James and Willis Metcalfe. Helping temporarily as editors are Geoff Thomas, Don Garlington and Gordon Murray. Among improvements it is planned to have a more reliable and wider service from overseas countries.

In a letter from the new chairman, in a very well produced June issue, the personal innuendos of the May *ET* were rejected as biassed and inaccurate. Bob Horn with the patronage of Sir Fred Catherwood has plans to edit a new monthly evangelical paper. When asked what the trouble was all about the answer might be in a question, Where in the world will you find a constituency that will be happy to give an editor total freedom to lead in a direction contrary to the will and convictions of that constituency? Our recommendation is to give wholehearted support to *ET* now that it is recommitted to the principles upon which we gave it support in the first place.

The Carey Conference

6th-8th January 1987 – Liverpool University

Up to date details of plans for the conference are available from John Rubens, 10 Glebe Road, WELWYN, Herts AL6 9PB.

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